

T W E N T Y
DISCOURSES

On the following

Important S U B J E C T S,

V I Z.

- | | |
|--|--|
| I. <i>The Woman of Samaria.</i> | XIII. <i>The Patterns of Mercy.</i> |
| II. <i>The first Principles of Christianity.</i> | XIV. <i>The Vision of dry Bones.</i> |
| III. <i>The Sufferings and Satisfaction of Christ.</i> | XV. <i>The Safety of a true Christian.</i> |
| IV. <i>The Beatitudes.</i> | XVI. <i>The Assurance of Faith ;</i>
<i>or, the Experience of a</i> |
| V. <i>The Dæmoniac.</i> | <i>true Christian.</i> |
| VI. <i>Dives and Lazarus.</i> | XVII. <i>The Linsey-woolsey</i>
<i>Garment.</i> |
| VII. <i>The hidden Treasure.</i> | XVIII. <i>The Reproach of the</i>
<i>Cross.</i> |
| VIII. <i>The Offices of the Messiah.</i> | XIX. <i>The Widow of Nain.</i> |
| IX. <i>The great Sacrifice.</i> | XX. <i>The beatific Vision,</i>
<i>or, beholding Jesus cruci-</i> |
| X. <i>Lot's Flight.</i> | <i>fied.</i> |
| XI. <i>Deliverance from Death.</i> | |
| XII. <i>The Privilege of Believers.</i> | |

By J O H N C E N N I C K.

V O L. II.

L O N D O N :

Printed and sold by M. LEWIS, No. 1. in Paternoster-
Row, near Cheapſide.

MDCCLXX.

T W E N T Y

DISCOURSES

On the following

Important Subjects



- I. The Power of Sin.
- II. The Power of Sin.
- III. The Power of Sin.
- IV. The Power of Sin.
- V. The Power of Sin.
- VI. The Power of Sin.
- VII. The Power of Sin.
- VIII. The Power of Sin.
- IX. The Power of Sin.
- X. The Power of Sin.
- XI. The Power of Sin.
- XII. The Power of Sin.
- XIII. The Power of Sin.
- XIV. The Power of Sin.
- XV. The Power of Sin.
- XVI. The Power of Sin.
- XVII. The Power of Sin.
- XVIII. The Power of Sin.
- XIX. The Power of Sin.
- XX. The Power of Sin.
- XXI. The Power of Sin.
- XXII. The Power of Sin.
- XXIII. The Power of Sin.
- XXIV. The Power of Sin.
- XXV. The Power of Sin.
- XXVI. The Power of Sin.
- XXVII. The Power of Sin.
- XXVIII. The Power of Sin.
- XXIX. The Power of Sin.
- XXX. The Power of Sin.

BY JOHN CENNIK

VOL.

L O N D O N :

Printed and sold by M. Law, No. 1, in Paternoster Row, near Chancery.
MDCCLXX.



P R E F A C E.

THESE Discourses, as well as the Former, were written at different Times, when the Matter, which they contain, was fresh and clear to my Mind. Some indeed were taken down by others at the Time of my Preaching, but not so accurately that they needed no Correction or Alteration; but the Substance of every Sermon I have retained, and with no other View have I consented to publish them, but to endeavour to spread the Gospel where-ever they come, and help to increase the Knowledge of Jesus Christ in the Earth.

I am sensible the Stile, as well as the Matter, will not suit the Taste of many People in this Age. I have not designed to divert the Curious with good Language; it is not my Gift; nor have I attempted to dress the plain Doctrines of our Saviour, or so disguise his Mind, that unbelieving Men, and Enemies of his Godhead and Blood-shedding, and of their own Souls, might receive my Witness, and not know my Meaning concerning Jesus and his Faith; but, in a tender Conscience, and with an honest Aim, I have declared freely and plainly what I believe in my Heart. As far as became a Servant of Christ, I have shunned disputable Points, and only published the general and blessed Doctrines of Salvation

P R E F A C E.

tion by Faith in his Name, and in a simple Manner dealt uprightly in speaking of the unsafe Estate of natural Men, and all who have not been converted by the Holy Ghost, nor renewed and washed in the Blood of the Lamb.

I know, and am persuaded in my Heart, Primitive Christianity needs a Revival in the World, and even among those called by the Name of their Lord God Christ. What is generally propagated for the Gospel, is not the same delivered to us in the Bible. The old Heathen Doctrine of Morality has been too much admired, and the honest and artless preaching of Jesus Christ crucified too lightly esteemed and slighted. To this I impute much of the Irreligion of our Time, as well as to the sad Neglect of seeking the Lord, and the happy Experience of his Kingdom and Salvation within. I love the Sincere in all the Churches of God, and with them I join to pray that Jerusalem may prosper in the Earth, and that the ancient and apostolical Faith may be recovered and preached every where with the former Blessing and Presence of the Lord, and that a visible Distance may be seen between such as despise our Saviour and his Merits, and those who keep his Word, and are not ashamed to have him that was slain for their God. Into his Hand I give and dedicate this Book; may he give it into their Hands who read it, and bless it to their Hearts. This is the sole Intention and Wish of his poor Servant and Witness,

29 MR 59

Dublin, August
the 9th, 1754.

JOHN CENNICK.

The Woman of Samaria.

BEING THE
S U B S T A N C E
O F A
D I S C O U R S E

Delivered at

Scoles in Yorkshire,

In the YEAR 1752.

By JOHN CENNICK.

Ho ! every one that thirsteth, come ye to the Waters.
Isaiah. lv. 1.

*The Spirit and the Bride say come, and let him that
heareth say come, and let him that is athirst come,
and whosoever will, let him take the Water of Life
freely. Rev. xxii. 17.*

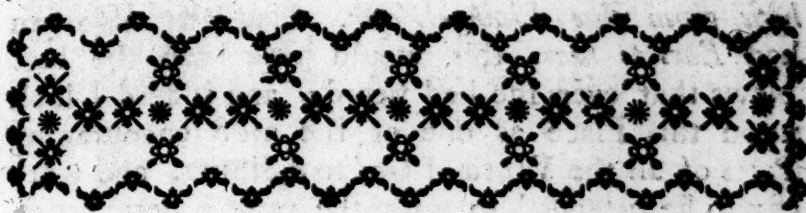
The SECOND EDITION.

D U B L I N Printed:

LONDON Re-printed, and sold by M. LEWIS, [No. 1.]
Pater-noster-Row. 1770.



THE SECOND EDITION.



T H E

Woman of Samaria.

JOHN IV. 10.

Jesus said, If thou knewest the Gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee Living Water.

THIS Verse is taken out of the notable Conversation of our Saviour with a Woman of Samaria. He was sitting by the side of a Well when she came to draw up Water; and as it was his Office in the World, and the Intent and Design of his becoming Man, to seek and save such as were lost, he began to open to this Woman his Mind, and first asked her for a little Water: The Woman seeing that he was a Jew, wondered at such Condescension, for we are told the Jews dealt not with the Samaritans, and asked him, how it came to pass that one of his Religion could stoop to ask Water of a Samaritan? And this gave our Saviour the Opportunity to tell her, *If thou knewest who it is that saith to thee, give me to drink,*

drink, thou wouldst have asked of him, and he would have given thee Living-Water. Had the Woman had *Ears to hear*, this would have been the best News that ever she had heard; and indeed I look upon this Place as one of the most encouraging Parts of all the Word of God to a Sinner, and worthy to be attended to with the utmost Seriousness, and with all our Hearts.

I design to make some observations on the whole History of this Conversation of our Saviour with the Woman, and speak of the Words which I have singled out for the Text in its Place.

We are told, that when our Saviour was disposed to leave *Judea*, and return to *Galilee*, *He must needs go through Samaria*, not only because there was no other Way, or because he could not have conveyed Himself into *Galilee* by means of his Divinity or otherwise, but Love and Mercy obliged Him to go that Way. He knew there was a poor wicked Woman living in *Sychar*, who was a Slave to her Whoredoms and Lusts, and in the high Road to perish, and therefore he would go that Way that He might call her to the Faith, as well as many of her Fellow-Citizens and Neighbours, and be their Saviour. Thus the Shepherd seeks out his wandering Flock, and saves and brings back such as were lost.

When our Saviour had sent away his Disciples to provide Meat for their Journey, and had reached *Jacob's Well*, he sat down weary there, about the Middle of the Day, having yet, perhaps, tasted nothing. How particular is the Scripture! it says, *he was wearied with his Journey* when he sat down; to teach us, that He has experienced our Weakness: And now every poor wayfaring Man on the Road, every Peasant, every Workman may think
when

when they are fatigued and tired with their Journey or Work, *that our Saviour has been tried this way, He knows how to pity me since he has felt Weariness, and knows what Fasting and Hunger is.* It should comfort the Traveller and Tradesman, the Farmer and Labourer, to remember, once *Jesus sat weary down on the Well, and put them upon thinking, O thou dear Master of thy People, thou Lord of All, thou hast felt our Weariness and Weakness, have Mercy upon me, and let it obtain a Rest for my Soul in the Kingdom of God, when the days of the Years of my Pilgrimage are ended.*

O forget not, that once the *Good Shepherd of Israel* walked about the World, and his Limbs and Feet, were often tired and weary when he came down to seek and save you, like Sheep that he had lost. He travelled on foot and was fatigued, that you might be *carried home in his Bosom*; He was a Pilgrim in his own World, to purchase for us a *House not made with Hands, eternal in the Heavens.*

While he was resting himself the Woman came with her Water-Pot to fetch Water from the Well; and now *Jesus* said to her, *Give me to drink*; the Woman wondered at this Request, because he was a *Jew*; but doubtless the Angels of Heaven wondered more, to see *the Creator* ask a little Water of a *Creature*. This was indeed great Humiliation, and should make us loath all Pride and Highness, all Resentment and Haughtiness for ever.

Here a poor suffering Man, a Person who is reduced to Want and Penury, may also be comforted, since *God his Saviour* once was poor in the World, and asked an Enemy for a little Water. Thus we read, he was another time so hungry that he would have been glad of a few Figs to stay his Hunger, when he sought it at a Fig-tree but found none.

none. We cannot be poorer, meaner, more hungry or thirsty, or reduced than He stooped to be, *whose Poverty shall make us rich* in this World, and in that which is to come.

The *Samaritans* and *Jews* had no Dealing together, because of their Differences in religious Matters, and that made the Woman wonder most, because a *Jew* would speak to her. She little thought that the *Lord* of *Jews* and *Greeks* was sitting before her, who loved both those in *Jewry* and those in *Samaria*, and was come to make both *one Fold under one Shepherd*. Here we may learn, how ill and weak it is to suffer our Prejudices so high as to reject any one because his religious Sentiments differ from ours. If our Saviour had not more Patience with us than we have with one another, or did not love us better than we love one another, we should none of us be saved at last; but he pities and bears with us in our Mistakes and Failings, and judges not according to our Insight into Points of Doctrine or Manner and Form of Worship, *His Eyes try the Heart and the Reigns*, and where He is beloved, there all is well.

The *Jews* believed the Temple at *Jerusalem* was the right Place of Worship, and therefore cried, *The Temple of the Lord! The Temple of the Lord!* The *Samaritans* thought the *Mountain of Samaria*, where *Jacob* worshipped, was the right Place, and would not receive the Prophets because they worshipped in *Jerusalem*, and only adhered to the five first Books of *Moses*, and their Boast was, *The Mountain of the Lord! The Mountain of the Lord of Host!* This made such a Division between them, that they of *Samaria* hated the *Jews*, and the *Jews*, when they could give no worse Name, called Men *Samaritans*. Here we may see what Mischief Bigotry and Zeal for one's own Church or Party can make

make in a Land, whereas often the real Difference is not material, nor can be, where both Sides heartily believe in *Jesus's* Divinity, and are Partakers of his *Holy Spirit* in their Hearts; and however we may think otherwise, we shall find in that Day Souls with the Lord, *redeemed out of every Nation, Kindred and People, and Tongue, who have all washed their Robes and made them white in the Blood of the Lamb, and therefore shall they stand before the Throne, and go no more out.* If none could be saved but such as are allowed to be right by all Sorts, then none would be saved at all. Let us then have Patience with one another in religious Matters, and know, that whoever persecutes or is bitter is wrong, let who will be right; and such a Spirit, whether for or against our Party, must not be encouraged, for it cannot be of *Christ*. When the *Children of Israel*, at their great Festivals, went up to worship at *Jerusalem*, they went up in their Tribes and Families apart, and perhaps mingled not till they entered the Temple, and then all joined in one solemn rejoicing and Prayer. All had their eyes to one offering, adored one *God*, and were properly one Flock, so now the different Companies of *Christians* go up apart, and all retain their little Peculiarities; but when the whole shall enter the *New Jerusalem*, I mean all out of every Congregation and Tribe, who have believed in *Jesus* and are saved, we shall blush that the best have been so ignorant and mistaken, and agree for ever and ever to worship and give Glory to the *Lamb that was slain*, and his one great Offering, his Merits and Love shall be the Subject of our one Song when Time is no more. Now let us who have found Mercy remember, we are one *Man's* Sons, we have our Father, one Saviour, one Faith, one Baptism, one sincere

cere View, namely, to love and live only to Him, and let us see that we fall not out by the Way.

We may learn yet one Thing more from the *Woman of Samaria's* wondering that *Jesus*, a *few*, would speak to her, and that is, if she could wonder when she only looked on Him as a Man, how much ought we who know he is the *High and lofty One who dwelleth in the High and Holy Place*, and yet condescends to speak with Sinners, and this He does even now: What he said to her, he says to us, *If thou knewest who it is that speaketh with thee, thou wouldest ask of him, and he would give thee Living-Water*. Had she indeed known her *Lord and Saviour* was there, or guessed that the Stranger with whom she was speaking, was no other than the same *God* who afore Time so met her Father *Jacob*, and blessed him, she would not have been long before she had prostrated herself at his Feet with Tears, and obtained of Him Water from the *Well of Life*; she would have asked of Him, and He would have given it to her: But she did not know who he was; she thought, as many in our Time do, that he was only a Man, and not *God blessed for ever*, for else both she and they would make all their Prayers to Him, till All had found in Him Eternal Life: Therefore, because she understood him not, she reasoned what Water He spoke of: she said again, *Thou hast nothing to draw with, the Well is deep, from whence hast thou this Living-Water? I hope thou dost not think thyself greater than our Father Jacob that gave us the Well, and drank of it himself, his Children and Cattle*. Here we may see what she thought of *Christ*, and these her mean Thoughts were the only cause of her being so far from receiving Eternal Life at his Hands. Our *Saviour* perceived her Ignorance and Stupidity, and yet

yet willing to save her, said, *Whoever shall drink of this Water shall thirst again, but whoſo drinketh of the Water that I ſhall give him ſhall never thirst; but the Water that I ſhall give him ſhall be in him a Well of Water ſpringing up into everlaſting Life.* One ſhould have thought, however dull and unawakened ſhe was before, ſhe could have underſtood that he ſpoke of ſomewhat divine and heavenly; but ſhe was ſtill the ſame, and thought perhaps he had ſome Water, which had the peculiar Quality to ſtay the Thirſt, and therefore aſked it of Him, but did not receive it *becauſe ſhe aſked amiſs*, and neither did her Heart thirſt or feel the Want of his Redemption; but ſhe wanted the Water only to ſave her the Trouble of coming ſo often to the Well to draw; and when ſhe had ſaid this, our Saviour altered his Manner of ſpeaking, and bid her *go and fetch her Husband*. He was not angry at her great Stupidity in Spiritual Things, nor was diſpleaſed becauſe ſhe was ſuch a Stranger to the Scriptures, wherein is ſo frequent mention of *Living-Water*, but he pitied her, and indeed ſhe needed pity, *for the God of this World had blinded her Eyes, and ſtopped her Ears*; nor did our Saviour thus behave for her Sake alone, but to teach us, *the Servants of the Lord muſt not ſtrive, but be meek and gentle, and patiently labour and watch for Souls, as the Husbandman waiteth for the early and latter Rain*; ſo neither when he was about to convince her of her ſad Condition (for ſhe was then living in Uncleanneſs and Whoredoms) did he begin roughly, or thunder againſt her the Curſes of the Law, but he meekly ſaid, *Go call thy Husband and come hither*; the Woman answered, *I have no Husband*. Jeſus ſaid, *thou haſt ſaid well, for thou haſt had five Huſbands, and he whom thou now haſt is not thy Huſband, in that*

saidst thou truly. In this tender Manner he brought her under Convictions, and told her of her sinful and unchaste Life, and forces her as it were to feel he was no common Person; for she, struck with this Answer of our Saviour, said directly, *Sir I perceive that thou art a Prophet;* and as it is likely she had often wished to see one who could satisfy her which was the right Place of Worship, she now proposes it to Him, and then He assured her, that although the *Samaritans* were to blame, and that the *Salvation* should come out from the *Jews*, yet he told her, *neither in Samaria, nor at the Temple, but in every Place where such as worship the Father in Spirit and Truth are, that is the right Place, and such the Father seeks to worship Him.* Hence we are taught, that it is not our Form or Mode of Worship, nor is the Place wherein we are met, or the Words or Order used therein, the main Thing in pleasing God, but the inward and true Worship of the Heart; *He requireth Truth in the inward Parts.* A good Form is commendable, but to love the Lord our God with all our Hearts, and be really devoted to him, and to have our Bodies his chaste and clean Temples, and to know him there, thro' the *Holy Spirit*, is more than all other Things, and far weightier in his Sight.

The Woman, tho' a little enlightened, was still ignorant who she had with her, and therefore said, *I know Messias which is called the Christ cometh, when he is come he will tell us all Things.* Now, our Saviour's Hour, and the Time of her Conversion was come; for He said to her, *I that speak unto thee am He.* I dare say, that Moment God the *Holy Spirit* opened her Eyes and her Heart, and she saw and believed on Him. Doubtless she was overcome with Joy and Love, without remembering she was

was a Woman, or thinking what People would say, she left her Water-pot, she forgot what she came to the Well for, and went and told the Men of her City, *Come see the Man that told me all that ever I did, Come see the Christ.* Thus when any have found their Saviour in their Hearts, they want to call, if possible, all the World to him, and even for this they could be content to undertake any Labour, and go through any Difficulty, and think themselves happy if only they can bring one more to be acquainted with *Jesus.*

We do not hear that the Woman asked any more Questions about the *Living Water*, or blundered any more about the Person of *Christ.* Her Heart now felt what it meant; she was a Witness that a Soul that has drank of it *shall thirst no more*; it led her so far, as to forget a little while her lawful Business, that she might bring others to the *Fountain of Life*, and let them also see him and be saved. I suppose, when she went into the City she told her People, *Rejoice with me, for I have found the Lord, I have found the King of Israel, the Christ, who should save his People from their Sins*; especially methinks I see her telling the Man with whom she had lived an Adultress, *O come with me, and as we have been Fellow-Servants of Sin, let us share Pardon together; I have met the Messias, who told me all I ever did, and laid all my sinful Life open before me; He mentioned my Guilt and Sin with thee, and bid me call thee to him; come then, He has pardoned and washed me, He will do the same for thee.* I am sure the same *Living-Water* which gave her eternal Life, washed away her Sins, and quenched her Lusts for ever. She could no more live as she had done, but now was invited to be the *Spouse and Bride of the Lamb.*

To this Day it is the same; for as soon as any

have found Mercy, they can no longer love Sin; but they bid an everlasting Farewel to All: The very Thoughts of their Mis-pent Life, and of the Pain *Jesus* has endured to expiate it, the Remembrance of his Grief and Tortures makes them hate and loath their Pleasures, their Company, and all their Lying Vanities. *Oh*, they think, *I have done with you for ever, you pierced my dear Master thro'*; *you have mingled Him the direful cup of Wormwood and Gall, you have heaped many Sorrows on his Heart and put Him to Grief, you have set Him at nought, reviled, and crucified my Beloved, and robbed me of many Days and Years of real Happiness; but now I am saved, I am delivered, and will go back no more.*

As soon as the Woman came and told her People the glad Tidings, many more came thro' her Means, and when they had heard *Jesus* they also believed, and he stay'd with them two days preaching his Gospel among them. Then they said to the Woman, *Now we believe not because of thy Word, for we have heard him ourselves, and know that He is indeed the Christ the Saviour of the World. Happy Men! Happy Souls! who can say this, We know the Christ, the Saviour of the World. This is Life eternal: This is the greatest Blessing we can enjoy in this World. O that all here could say with them, We know the Christ! We know the Saviour of the World!*

But the Time forbids me to add more to these Observations, I will go on to speak of the Text, for what was spoken to the *Woman of Samaria* is spoken to us and to our Children, and we as well as her are eternally concerned. No doubt you must think the *Woman* and her Fellow-Citizens happy to have had the *Lord* so nigh to them, and to feel his eternal Life like a Well flowing up in their Hearts; but then you may be happy along with them, the

Lord

Lord will be as nigh to you, if you ask Him he will give you the Living-Water.

The Words naturally divide themselves into four Parts, which I will speak of as they are set down.

First, Our Saviour says, *If thou knewest the Gift of God, then thou wouldst ask Him.* He means the Gift of eternal Life, and there ore calls it *a Gift*, lest she or we might be tempted to suppose it was bought, or deserved or merited by any thing we can give. It is elsewhere called the *Free Gift*, and the Kingdom, the Salvation, the Grace, and Mercy of God must so be preached, in Opposition to all the false Notions in the World of being received or pardoned, or obtaining Heaven by our Obedience, Service, or Good-Works. God gave his only begotten Son. Jesus gave himself for us. He gives the *Living-Water*. He gives it freely, and sells it without Money or without Price, and all who ever come to Heaven or obtain Salvation, must be Witnesses that it was given to them. This is necessary to be known of all Men, because some have sought to enter the *strait Gate*, and have not been able, therefore because they sought it as it were by their Works, and did not know the *Gift of God*. But who knows 'tis *Free Grace* and a *Free Gift*, and are enlightened to see their own Unworthiness and Unprofitableness, such, like poor vile Beggars, come to Jesus, who is the Door of Mercy and the very Gate of Heaven, and there they beg and are relieved. Our Saviour will have us feel and know we have done nothing but what would merit eternal Judgment, lest after he had vouchsafed us Mercy we should think, *by a sober Life, by meritorious Deeds to have deserved it*, and so we be found spiritual Thieves and Robbers, who have robbed the Son of God of his due Praise and Honour.

It

It is well therefore that the Holy Spirit gives us thoroughly to see ourselves, and makes us groan under the Weight of our Misdeeds and thirst for Mercy, that to all Eternity we may glorify the *Lamb*, who in our distressed and lost State gave us Peace and loved us freely.

But the Second Part of the Text is, *If thou knowest who it is that saith to thee give me to drink*, thou wouldest then ask that Gift of Him, and he would give it thee.

Many Souls perish for want of knowing who *Jesus* is? They regard him only as a Prophet, or as one of the highest or greatest of the Martyrs, or perhaps an Angel, or one somewhat beneath or less than the *Lord*, and this is the most dangerous Error in the World. Believe of him what you will, if you don't believe that He is the true *God and Lord*, you will never be the better for Him. 'Tis this alone makes his Humiliation and Sufferings so weighty and desirable, and brings the Soul to trust upon Him. What is his Obedience more than the Obedience of *Noah*, *Job*, or *Daniel*, if He be not *God*? Or what is his Blood more than the Blood of the Martyrs, or the *Blood of Bulls and Goats*, if He be not the *Jehovah*, the everlasting Son of the everlasting Father? If one Jot or Tittle of all the Bible is true, then is He who talked with the *Woman of Samaria*, and who sat wearied with his Journey down upon *Jacob's Well* at *Sychar*, the *Lord from Heaven*, the very and essential *God*. When this is once known, with what Boldness can one venture upon his Death, and with what Confidence trust his Blood, and adore and stand astonished at that Love wherewith he loved us, at that Love which so humbled him even to the *Death of the Cross*, that He might save us from Death eternal who were vile

vile Dust and Ashes. This Doctrine is as true as amazing and strange; the *Creator and Lord of All* did leave the Bosom of his Father, and *was made lower than the Angels for the suffering of Death.* So great was his Love to Sinners that He left Heaven to seek and win them back to Himself; so great his Pity, that rather than see them suffering the Vengeance of eternal Fire, he chose to be a Burnt Offering on the Tree, and bleed and die in our Room and Stead; Therefore said He to the *Woman* *if thou knewest who speaketh with thee, thou wouldest ask Him, &c.* O! had she known what an *Almighty God* sat by her, she would not have behaved so coldly, she would have sunk down before Him, and said with greater Wonder than when she thought a *Jew* would vouchsafe to speak with her, *How is it that the Lord my God deigns to speak with me?* She must have broke out like her Father *Jacob*, *How dreadful is this Place! God is here, and I knew it not!* Or said, *Lord what am I, or what is my Father's House, that thou shouldest shew such Mercy to thine Handmaid!* Or had she known what a dear Saviour he was, how much he loved Sinners, how tender and merciful, she would have prayed him, *O Lord Jesus, dost thou ask Water of me? lo! Heaven and Earth are thine, and of thine own I'll give thee joyfully; but I beseech thee give me better Water, let me drink of that River which flows out of the Throne, and makes glad the City of God, and he would certainly have given it to her: He would said as he did once to another poor Woman, Be it to thee even as thou wilt; for, for that Purpose was he come, and therefore must needs go through Samaria.*

I may say the same to all you who hear me preach,
If you knew who Jesus is you would ask Him, and he
would

would help you. If you knew he was the *Lord God Almighty*, you would think then, *Why do I tarry any longer? What though my Sins are red like Scarlet He can make them like Wool, and though they are like Crimson, he can make them like Snow.* What horrid Guilt! What cursed Nature can't he wash and make clean! If all the Sins of the World were laid upon one Soul, a single Drop of his Sweat, one precious Drop of his Blood could make him in a Moment fairer than an Angel of God. Nor is He *able or mighty to save* only, but He is willing. *His Mercy is as great as his Majesty.* When a certain Leper in the Days of his Flesh prayed Him, *Lord if thou wilt thou canst make me clean*, he answered, *I will, and immediately his Leprosy was cleansed*, and this he did for our Sakes, that we may venture to come to the *Throne of Grace* boldly, and obtain *Mercy in the Time of Need*. If the worst People in the Streets, the most polluted Strumpet or hardened Rebel, knew who *Jesus* is, if they knew he was their loving and gracious *Lord*, they would turn to him and be saved. If the Doubting and Melancholy, whose Hearts are continually oppressed and troubled with Fears, and Jealousies, did but know Him, they would soon be happy; but no Man, no human Creature can believe him so loving and Almighty as he is. We learn what we know of it through the teaching of the *Holy Ghost*. Before I leave this Part of the Text, I must observe, that though many innocently wish to have lived in his Time, that they could have been with Him, and so have asked and got from Him eternal Life and Salvation: They need not so wish, for He is verily and indeed as near to us as He was to the *Woman of Samaria*. Unbelief hinders us to see, as it did her for a time; nor need we go a Step to find Him: He is present
with

with us when we lie down and when we rise up, when we go out and when we come in, and many thousand Times has called and invited us *to come and drink freely of the Water of Life*. It is a Mistake, that one must be in the Church, or on our Knees, or busied in some religious Duty always, if we would find the *Lord*; for this Woman was doing the Business of her House, and going to draw Water for her Use; when *Jesus* made Himself known to her. You also may be industrious, and busy as you please, but only, while your Hands are employed in the earthly Things, let your Hearts be lifted up to the *Lord*. Speak with Him as if he stood before you, and you shall find Him nigh to you, *and not a God afar off*.

I come now to speak of the third Part of the Text, and that is, *Thou wouldest have asked Him*, i. e. *If thou knewest who I am then thou wouldest pray to me, thou wouldest apply to me, and I would give thee thy Desire*. There are some Men in the World who think it is not right to pray to our *Saviour*, but to *God* by his Means, as they term it; and this is, because *they don't know Him*; they don't think who *Jesus* is, and therefore are afraid to pay Him divine Honour or Worship as the *true God*; but, as I said before, whether they be learned or unlearned, rich or poor, the Reason of their Scruples is, because *they are ignorant of the Scriptures and the Power of God*, and as long as they don't know who *Jesus* is, they worship, as our *Saviour* told the *Woman*, *they know not what*. All Prayers have been made to *Jesus* throughout the Scriptures, therefore nothing is more common than to meet with Expressions of this Kind, *Lord Jesus have Mercy upon me*. He properly hears Prayers; and is the Person to whom *all Flesh must come and every Knee bow*. He gives eternal Life, and accepts the Prayers of the Needy.

It is a blessed Doctrine and true, *Whoever calls upon the Name of the Lord Jesus shall be saved. There is no other Name given under Heaven whereby Men can be saved. There is Salvation in none other. It is his own Doctrine, If thou knewest who it is that saith to thee give me to drink, thou wouldest have asked of Him, and he would have given thee Living-Water. And again, Come to me and I will refresh you. Ask me and I will do it for you.* Let others who can't trust our dear Saviour, nor believe Him to be their true Lord, pray to an unknown God, but ye, Brethren, be ye Christians indeed, and ask of the God by whose Name you are called, and you shall find; *He hears the Poor when he crieth, the Needy, and him also that has no Helper.* I don't doubt but many of you that are here, tho' you have read and heard this Part of the Scripture often, have never yet asked of Jesus for the *Living-Water*, nor perhaps to this Day known what it means; for had you known and asked it of him with your whole Heart, you would have found it in you springing up unto eternal Life, *He would have given it to you.* Ask it now, and henceforth speak to the Saviour of this Thing, that you may drink and live for ever, and not lose so precious and divine a Gift for want of asking.

I come now to speak of the last Words in the Text, namely, *And he would have given thee Living Water.* None ever came to him as perishing and undone, but he was their Saviour, or as weary and heavy laden, but he gave them Rest, or as thirsty and in want of his Blood, but he gave them freely, and for this End did he open his Wounds, that *the Rivers might flow upon him that was thirsty, and Floods upon the dry Ground.* For this Reason was He, *the Fountain of Living-Waters, stricken of God,* that his Blood and Water, his Sweat

Sweat and Tears might become Salvation to the World, and a *Well of Life*.

The *Holy Ghost* is properly meant by the *Living-Water* in the Text; for when *Jesus* stood and cried in the last Day of the Feast of Tabernacles, *If any Man thirst let Him come to me and drink. He that believeth on me, out of his Belly shall flow Rivers of Living-Water,* it is said, *this he spake of the Spirit, which they that believe on Him should receive.* It is the *Holy Ghost* that manifests *Christ* to our Hearts: It is He that takes of the Things of *Christ* and shews them to us, and by his Means the Blood of the Lamb flows up in our Hearts, and He is to us what the Rock which *Moses* struck was to the *Israelites*, like as that yielded them Streams in the Desert, and in the Land of the Wilderness where there was no Water, and followed them till they came into their good Land, so the *Holy Spirit* is to us the Fountain of *Living-Water*, and is in us as a Well flowing up to eternal Life. All the Merits of *Christ*, his Tears and Bloody-Sweat, are by him conveyed to us; and we drink of this Brook by the Way and lift up our Heads. He it is that will never leave nor forsake us, till he has led us safely unto our own good Land above, but Day and Night refreshes us with this Water, or rather with this Wine, till we drink it new in the Kingdom of God.

This *Holy Spirit* our Saviour gives to all that believe in his Name, and without him we cannot be happy here, nor hereafter. Come then all ye who hear me To-day, Come ye to the Waters, *Jesus* and his Spirit invites you. Draw near to that God and Lamb, and ask him, and he will give you to drink abundantly, nor let him rest till you have found it to his eternal Glory springing up in you to everlasting Life. Amen.

A H Y M N.

1 **A** Rock the *Hebrew* Army track'd,
Thro' which (as Water Streams they lack'd,
And Shadow in the Heat)
They were with Shade and Streams supply'd,
This Rock was *Christ*, the Shade his Side,
The Streams his Bloody Sweat.

2 When high the stormy Billows rise,
When Clouds prevent the clearer Skies,
My Soul finds here a Rest;
A hiding Place till all is o'er,
Five Caves are made secure and sure,
Where happy I am blest.

3 So when I thirst, or fainty grow,
From these five Caves five Rivers flow
Of Water and of Wine;
Of this I taste, and 'tis so good,
I straight have Help, it drinks like Blood,
And stays this Soul of mine.

4 Within this Rock my Soul descries,
A thousand sacred Rarities,
The Cleft were *Moses* was,
When he the Father's Glory view'd,
The Back-parts of the unseen God,
As thro' transparent Glass.

5 On this eternal Rock is grav'n
The Names of all who go to Heav'n,
Here one may see his Name
So deep inlaid with Sweat and Blood,
That whoso sees it cries, 'twas *he* w'd
By my Beloved Lamb. 29 MR 59

6 Who curious is, and wants to be
A Witness of these Truths like me,
Let him the Lamb believe;
And trust his Soul upon the Blood
That trickled from the *Son of God*,
When late he ceas'd to live.